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5b, 1 and 3) or a wilal (pl. 58, 1), a netted carrying bag (pp. 234-235); occasionally she carries things in her apron. Heavy loads, such as bark or pieces of wood used in dyeing, she carries on her back in a wilal suspended by a headband; bundles of grain, either in her arms or on her head. 481 482

Men on foot carry things under the arm or slung over the shoulder (pl. 54, 2). Small things they carry in a wilal; in the early days they also used sacks made of hides. A child is transported for a short distance in its mother's or father's arms.

Children walk to school. They were seen carrying bundles of wheat on the head (pl. 35, 2) and wood in the arms (pl. 11, 3). Little girls transported small children on their backs (pl. 5, 3). A boy carried grass for his chicks in his poncho (pl. 7, 2).

Long distances are generally traveled on horseback, and heavy loads are either carried by horses or are hauled by oxen. Unless the family is very poor, every man and woman and every child old enough to ride owns a riding horse. In Alepún area three families owned no horse; in Collurípe area, two. 483 ● 492

All Araucanians ride horseback astride—adults, in saddles; children in saddles only when old enough to ride a long distance alone. When playing around on horseback, or on errands in the area, or on short journeys, children usually ride bareback, holding onto the mane. Children too young to sit astride on a horse or to ride a horse alone on long journeys sit in the saddle in front of father or mother or behind their saddle on the horse's buttocks. 492

The saddletree is made of wood. (Cf. pls. 12, 2, and 58, 2, for saddles.) In order to give the rider security in ascending and descending steep embankments, hills, and mountainsides, the saddle has a low front and back. Folded sheep pelts are used to cushion the saddle and over these a piece of woven cloth is placed—formerly it was a chamal, a thickly woven, knotted and fringed cloth of wool (pl. 5b, 3). An ostentatious rider uses a chamal today; in general, these made today are sold, to good advantage, to Chileans who use them as throws. To protect the horse's back, pieces of woolen cloth, tightly woven like ponchos, are placed under the saddle. Belts of horsehide are used to secure the saddle on the horse's back. Stirrups are attached to the saddle with leather bands that can be adjusted to the length of the rider's legs; today these are of wood decorated with carvings (pls. 12, 2; 58); spurs are of metal; bits, if used, of wood; reins and headstalls, of leather. Bridle bows never been used. Formerly all metal parts of a man's saddle gear, such as stirrups, spurs, and bits, were of silver, and all leather parts were trimmed with silver, unless he was

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Oxcarts are of wood, unless a man can afford wagon wheels and they are available. (Pls. 39, 3; 40, 2.) Sometimes a man makes his own oxcart; just as often he has it made by another for "one must have both intelligence and implements with which to make them." In all areas, most oxcart wheels were made of cross sections of tree trunks. A Cañaripe man, who made his own cart used cross sections of laurel común. "The radius of the tree," he noted, "will tell how high the cart will stand above the ground. It is important to note this, for the middle of the cart is balanced on the wheels. One must think of those deep ruts in the trails on rainy days; everything on the cart can get muddy if the wheels are too low; and the haul can spill out if the cart is dragged along on its axle. It took me two days to make the two wheels." Each wheel was 31 inches in diameter and 6 inches wide; the hub was 8 inches in diameter. The length of his entire cart was 16 feet; its greatest width, near the back end, 4 feet. Parts were fastened together with voqui of coihüe (koiwe); no nails were used. Two long pieces of wood, to which boards forming the platform of the cart were fastened, extended forward and formed the shaft. When hitching the oxen to a cart, their horns are fastened to the shaft with leather straps; the yoke is then fastened close to the end of the shaft (pl. 39, 1). Since oxen will follow an oxcart trail, the driver usually sits in the cart urging slow-moving oxen on by poking their sides with a pole. Off the trail, however, the driver leads the oxen by walking in front, holding a pole, one end of which he rests on the yoke. (Pl. 39, 2 and 3.) If he wishes the oxen to turn right, he taps the yoke on the right with the pole; if to the left, on the left of the yoke.

A log is hitched with chains or leather thongs to the yoke of a pair of oxen and thus dragged to its destination between the oxen (pl. 39, 2).

Cooper's sources (1946, pp. 712-713) report three chief types of water craft: the plank boat, the dugout, and the balsa. All were more or less crescent or new-moon shaped, with raised and pointed bow and stern. Plank boats were lashed together with fiber rope (of *Chusquea* sp.) and caulked with leaves of tiaca and the inner bark of maqui. Dugouts were paddled, or driven by sails when the wind was favorable. Balsas were cigar-shaped bundles of various kinds of reeds, lashed with ropes made of voqui. Other balsas, very light and buoyant, apparently rafts proper, were made of *Puya* sp., *Libocedrus chilensis* (ciprés), or *Laurelia aromatica* (laurel común). All three types of water craft were seen during the present study, but none was crescent shaped. The plank boat with sails, called fote (probably adapted from the Spanish bote), was used in Alepúe area when fishing